584 one-third, is paid. It is given personally by the matchmaker to the head of the household, either the girl's father or elder brother. To entertain the matchmaker and the others, a sheep is killed and wine provided. They talk together at night and the visitors stay on until the next morning. Several days later the girl's family sends someone to return the visit but without bringing any gifts. The man's family also has to kill cattle and entertain him with wine and ask him to stay overnight.

Several months and sometimes several years intervene between the engagement and marriage. It depends on the time when the man's family wants to receive the bride. Before the wedding, the family invites a pi-mu to choose an auspicious [177] date and at the same time makes the announcement through the matchmaker to the girl's family. The latter then sends a per- [583] son to collect the remaining portion of the betrothal money, which is paid in full. Sometimes the man's family keeps the last installment to be paid after the marriage. Oxen, horses, guns, and other things may be offered in lieu of silver. Because of this heavy expense in marriage gifts, the Lolo do not want the girl to remarry outside the clan if her husband should die before her. She is allowed only to transfer the marriage within the clan to avoid losing the benefits of the betrothal money.

● 585 Lolo families usually set the wedding date for an odd-numbered month, such as the fifth, seventh, ninth, or eleventh, as most suitable for the ceremony. Two days before the wedding, the man's family dispatches several strong adults, preferably also in an odd number, to the girl's family to carry back the dowry which includes the bride's garments and ornaments, such as skirts, felt coats, necklaces, bracelets, earrings, and the like. When the men arrive at the house of the girl's family, they are seized by the men and women there, and their faces are smeared with black soot in a spirit of gaiety.

On the eve of the wedding, the man's family again dispatches several strong adults, sometimes more than ten, including brothers of the groom, to the girl's family to welcome the bride. Hearing the arrival of these adults, all the male and female members of the bride's family gather at the door to await their approach. As soon as they [57] come to the door, they are splattered with water and completely drenched. Then they all break into laughter at the prank. After entering the door, the men from the groom's family, being unprepared, are again smeared on the face with soot from the bottom of the stove and sprinkled and smitten on the eyes and nose with pepper in an utmost display of frolicsome activity. That same

585 night the men are entertained with food and wine in a big feast and gradually a state of conviviality settles on both guests and hosts.

[585] 291 On the morning of the wedding day, the bride begins to bedeck herself. She wears a fresh flower-like turban on her head. According to Lolo custom, the turban a young girl wears is folded into a pocket-like triangle, its end tied to the back of [882] the head. Upon coming of age, she wears the turban in a different way with the ends sticking up in front of the ears; sometimes she wears a four-cornered turban lying flat on the head, two of its corners hanging down on the right and left of the forehead, the other two corners on two sides in back of the head, and the whole looking like four pieces of reversed flower petals. After the woman has a child, she no longer wears this kind of headgear and has a plain hat instead. Besides the flower-like 585 turban, the bride is also decked out with earrings, neck orna- 301 ments, and silver buttons. She usually wears a new dress 291 with lace, a skirt of various colors, and a newly-made felt coat. All in all, she looks as graceful as a great beauty.

585 After having bedecked herself, the bride starts her journey. The men from the groom's family and the men and women of the bride's family all press forward to support and accompany her on the way to the groom's house, outside of which a thatched awning has previously been put up. The [302] bride is led inside the awning where the ceremony to separate her braid is conducted by the female members of the bridal party, that is, her single braid is parted and made into a double braid to signify her status as newly married. On that day the groom's family provides wine and kills animals to feast the members of the bridal party. Guests and hosts sing and dance hilariously and do not disperse until after all have thoroughly enjoyed themselves.

585 567 It seems that the groom does not play an important role in the wedding ceremony. Nor does the bride sleep with him on the night of the wedding. At the marriage of a black Lolo, the bride must have several white Lolo maids to accompany and wait on her. For instance, the eldest daughter of Mrs. Hu, nee Li-ch'ü, of Wu-chio is only eleven years old and still her mother has already provided two maids to wait on her day and night. Later when she gets married, the maids will go with her as a part of the dowry. The maids who accompany the mistress to her husband's house will then marry the male slaves of the master. For three nights the bride stays at the groom's house in the same room with her maids but without making any contact with the groom.

585 On the fourth day the bride returns to her parents' house with the groom. They do not talk to each other on the way. Upon arrival, the new son-in-law greets his parents-in-law with offerings of sheep, pigs, and wine and is in turn entertained with wine by them. The same afternoon he returns 591 home without the bride, who remains in her parents' home. This custom is called tso-chia, meaning "staying home."

The tso-chia period varies from one or two years to three or five. During this inspection trip [58], the author frequently met brides who had been staying home with their parents. While there, she can enjoy a loose romantic life without [837] being interfered with by father or elder brothers who pretend to pay no attention to her. During her stay with her parents, she wears the same dress as the bride. Day and night she chases and plays around with the young men of the neighborhood or her male cross cousins. She, too, enjoys sexual freedom.

During the same period the groom can also contact the bride and make love. It is only when the bride becomes pregnant 843 that the groom takes her to his father's house. The first 849 child usually is not the child of the groom, but he has to recognize it as his child.

592 Having learned that his bride is pregnant, the groom immediately sets out to build a new house for the bride to live in as no married son can stay in the same house with his parents. [583] After the husband and wife have formally lived together, the wife's father's family then sends the entire dowry to them. [428] Among the Lolo, both male and female have the right of inheritance; therefore, the daughter's dowry is also a part of the property given her by her parents. It includes silver, slaves, food, oxen, sheep, and even land.

594 Because of this marriage relationship, the Lolo newly-
583 weds have the economic basis to establish a family. The house built for them by the parents of the man's family and the dowry sent by the girl's family all provide the economic conditions necessary for establishing a family. After that, the couple live a normal family life, both male and female cooperating in efforts for economic improvement. They bear and rear children to shoulder the common parental responsibility.

593 Although a Lolo wife is obtained through money pay-
562 ment and her marriage is one form of bartered marriage, she has the same position in the family as the man. Since they have a small family and do not live with the husband's parents, there is no problem of conflict between mother-in-law and

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

584 This marriage, like all marriages in the Orient, was contracted with the aid of a go-between. The Nosu have an interesting custom in relation to these go-betweens. When the day of the marriage comes round the go-between goes to the bride's home to announce the date and to see that the bride is ready to go to her husband's home. When the go-between reaches the bride's home the latter's people begin to chide and blame the go-between for arranging an affair which means the loss of the daughter whom all are so fond of. Sometimes the girl's folk beat the go-between quite severely. It is not always a paying business to concern oneself in the family affairs of others.

585 There is an enormous amount of eating and drinking at the weddings of important Nosu. When the Earth Eye Too, whose burning raids were referred to in Chapter IX., married his only son to the daughter of another Earth Eye, there was a round of feasting such as Nosuland rarely sees. For seven days and nights the feasting was kept up. Being near to Chinese territory, a lot of the Chinese came as guests. The marriage of the son of the most important chief in Southern Nosuland was a matter to interest even Chinese. To accommodate the pork-loving appetites of his Chinese guests, Chief Too killed one hundred and forty pigs. For the Nosu guests, forty oxen were slain. There was no room in his castle for the ten thousand guests that appeared during those seven days of feasting, so the substitute for tables was laid on a plain near the chief's castle. The wine, or rather spirit, drunk on this occasion was carried around in water-buckets, and the guests drank as if they were drinking water. On such occasions, when men are well drunk, there is often a lot of quarrelling and fighting. These fights, however, are easily

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

stopped when anyone of importance intervenes. It is said also that women can readily stop a fight between two men. If two husbands are trying their strength on each other in a way that threatens to have dangerous results the wives will come and lay hold each of the head-poke of her husband. The man stops at once at this action, and meekly goes away with his wife. Such is the story I was told, and though I believe it to be true I should like to see the story carried out before vouching for its accuracy.

Although the feast for the Coral Girl's wedding was not such a brilliant affair as that for the son of Chief Too, it was a great day in her life. She soon settled down to the ordinary life of the wife of a full Black Blood. Before very long she came up against a trouble which has been one of the most terrible scourges of Nosuland. Typhoid fever came to the home, and then the days were very black indeed. Typhoid is one of the greatest enemies of a Nosu home. The stories that come to one about the ravages of this pestilence are heart-rending. While I am writing this, away over some hills at the back there are a number of Nosu ill with typhoid, and several have died. So virulent is it in that direction that the folk say: "Ill one die one."

Two or three years ago typhoid attacked an aborigine family. Every member of the family died and the neighbours were too afraid of contagion to bury the dead. I was told that dogs devoured the corpses. This happened south of the Yangtse, and not among the hills of Nosuland. I have heard typhoid stories even worse than this.

Coral Beads and her husband both fell ill. The wizards came and went through their incantations, hoping to drive away the demon that is so much dreaded. They failed, as

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

773 family was saved; but they say nothing about animals.

773 The Miao of that region say that the land was
173 all divided among the three sons of Noah, who were the ancestors of the Miao, Chinese, and No-su. The Miao are the descendants of the eldest son. Unfortunately when the land was divided, they only used straw ropes for boundaries, while the No-su used stones. A fire occurred which burnt up their boundary ropes, but left the No-su stones uninjured. Thus they lost their land!

584 In the olden times the No-su did not beg for and betroth a wife as they do now, but obtained their wives by main force. At the present time, while milder methods prevail, there are still survivals of the ancient custom. As a rule, the betrothal now takes place very early, sometimes in infancy, and at the ceremony a fowl is killed,
583 each party taking a rib of it. When the young people come to marriageable age, the final negotiations have to be concluded. These are purposely prolonged until the bridegroom, growing angry, gathers his friends and makes an attack on the maiden's home. Arming themselves with cudgels, and covering their heads and shoulders with their felt cloaks, they approach secretly and then rush towards the

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

585

house. Strenuous efforts are made by the occupants to prevent their entering, and weighty blows are exchanged. When the attacking party has succeeded in gaining an entrance, peace is proclaimed, and whisky with large chunks of flesh are provided for their entertainment. Occasionally during these fights the maiden's home is quite dismantled. The negotiations being concluded, preparations are made for escorting the bride to her new home. Being heavily veiled, she is supported on horseback by her brothers, while her near relatives, all fully armed, attend her. On arriving at the bridegroom's house there is a scuffle. The veil is snatched from the bride's face by her kinsmen, who do their utmost to throw it on the roof, to signify that she will rule over the occupants when she enters. The bridegroom's people, on the contrary, do all they can to trample it down on the doorstep as an indication of the rigour with which the newcomer will be subjected to the ruling of the head of the house. Much blood is sometimes shed, and people are often seriously injured in these skirmishes.

The bride remains for three days in a temporary shelter before she is admitted into the house. A girl, having left her parents' home to become a wife, waits many years before she pays a return

?: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

585 visit. Anciently the shortest period was three years, but some allow ten or more years to elapse before the first visit home is paid. Two or three years are then often spent with the parents.

776 Like the Miao, and other races of China,
755 the No-su live in great fear of demons. They understand hardly anything about medicine, and so exorcists are in constant demand. What we have said of the Miao and their superstitions in reference to demons might be repeated almost word for word about the No-su. When it is known that disease has visited a neighbour's house, a pole seven feet long is erected in a conspicuous place in a thicket some distance from the house of any one who wishes to be safe. On the pole an old ploughshare is fixed, and it is supposed that when the spirit who controls the disease sees the ploughshare he will retire to a distance from these homesteads.

[164] There is a fever called *No-ma-tsi* which works
757 great havoc among the No-su every year. No person will stay by the sick-bed to nurse the unfortunate patient. Food and water are placed by the bedside, the sick one is covered with a quilt and left at the mercy of the disease. Since the patient will perspire as the fever progresses, heavy stones are placed upon the quilt that it may not be thrown off and the patient take

Mi Lo 585 /57 cont'd/

1. Customs of the same kind in which women play an important role in similar circumstances are found among the Miao of Kweichow. Cf. Anthropos, 6th year, Schotter, "Notes ethnologiques sur les tribus du Koei-tcheou."

Likewise among the Lolo of Szechwan a custom is found that is absolutely identical to the one we have just described among the T'ou-jen. -"Enquête sur les barbares du Liang-chan /Investigation of the Barbarians of Liang-chan/" in Politique de Péking, June 20, 1931: "When the bearers of the bride arrive at her house, the women of her family begin to sprinkle them with water either with pails or hand pumps. The bearers must let them do it, they are not permitted to avoid the sprinkling."

Mo 585 782 After they have tidied their clothes, the three or four visitors are ushered into the room. They kneel before the religious image hung on the wall opposite the entrance door and get ready to kneel before the members of the family who hasten to stop them. Out of a bag they take two big jugs of gin closed by a lozenge with the traditional strand of wool, and two legs of mutton. They present the legs and apologize, saying that in other days their ancestors offered two sheep to the women. Then turning to the men, they present the gin, saying that in the old days it was customary to offer two goatskin bottles; but times are no longer like that; anyway, what we present is given wholeheartedly. Then they spread a piece Mo 582 292 of red cloth two feet long on the table and put 12 loaves of bread on it, adding the veil of red or green cloth for the bride, a comb with an even number of teeth, the helmet of copper or silver with which she will cover her head, the red cords to plait into her hair,

/170 cont'd/

L 584 father enters upon negotiations with the girl's father. If the latter's response is favorable, a go-between is sought. He must be an individual who has many children. The go-between is invited to dinner, and during the meal, at which meat and wine are served, he is asked to go to such and such a family to ask for such and such a girl in marriage. He goes there for the evening meal, with one or two pounds of meat and two measures of wine. He makes the proposal, and the next day L [273] he can bring back a favorable answer to the boy's family. They fete him, which is called "drinking the wine of the promise." They wait six months or a year and proceed to the second operation called "drinking the wine of the end of the negotiations." The go-between is again invited to dinner. After the meal he goes to the girl's family, taking along a goat, a pound of salt, and 20 measures of wine. There L [262 231] the goat is killed, and they feast while discussing the conditions of the marriage. After the banquet the go-between returns to announce to the boy's father the conditions, which are nearly always 6 or 7 taels L [301] of silver and flowered shoes or a turban. If the boy's family is rich, more is demanded: silver bracelets, rings, and earrings and eardrops. Two months before the wedding the go-between conducts the ceremony of setting the wedding day. For that he comes first to the boy's home, from where after a family-style meal he goes to the girl's home to set the day of the wedding. He takes a piece of cloth, a liang of sewing thread, two measures of wine. The day before the wedding a friend L ● 585 of the family takes a 20-pound goat to the girl's home. The morning of the big day the go-between, who has received two measures of wine /171/ and two goat heads for his trouble, takes to the girl's home 6 or 7 ounces of silver, the shoes, etc. He is accompanied by the boy, who upon arriving at the girl's home prostrates himself to his parents-in-law, thanking them for giving their daughter to him. The daughter herself stays in the kitchen; she must not see her fiancé. L M [533] Then the family gives a big feast to the guests. The meal is served in the courtyard under tents. They sing. The old people especially distinguish themselves by their improvisations. (This sung Lo-lo dialogue can very well be compared with the T'ou-jen song of the toilette, p. 59.) What have you put on your daughter's head? Your daughter

/171 cont'd/

585 wears a turban of gauze. And what have they put on her ears? ... and her body, what have you clothed it with?..., etc. But to whom shall the girl be handed over? Hand her over to the spirit of the hearth. When she has made three prostrations to it, she will be handed over to her father-in-law, she will be handed over to her mother-in-law. When they have sung enough, the boy goes home accompanied by one of his relatives /parents/. The go-between bows to the father and mother of the girl, inviting them to come to the wedding at the boy's home. The father, the mother, and all the [574] [513] [482] free members of the family indeed go in response to the invitation, each one carrying his bedding for the night. The elder sister, or if there is none, an older female relative, takes the young bride on her back, and everybody sets out led by the go-between. Before arriving at the boy's house, they stop on the road. The go-between goes there alone to announce the arrival of the bride and her relatives and asks for some men of good will to come to carry the guests' bedding. He comes back with the men. He lights a torch while his wife distri- [276] butes tobacco, and they smoke a pipeful. The procession sets out on the way after they have blindfolded the girl's eyes. The woman who carries her is given 16, 36, or 66 cash. If the girl is big she is not carried on the back except from that moment on. The elder sister thus carries the bride to the middle of the courtyard. There she puts her down and then leads her in front of the kitchen door, where she removes her blindfold. They both enter the kitchen and prostrate themselves before the image of the spirit of the hearth. They stay in the kitchen where other companions come to join her. It is there that they will be served something to eat at the time of the meal. During this time the go-between presents the girl's parents to the boy's parents. And when the feast is ready, they sit down at the table.

After the meal they sing and especially they dance. The girl comes out and dances like everybody else, as well as the boy. The girl stays at her husband's home two or four days, her elder sister keeping her company. After this lapse of time the young couple in the company of the same elder sister go to spend several days with the parents of the girl. After three or four days the young couple come back to the boy's home.

[redacted] Yao AE 6
Sino-Tibetan Border AE 3
Lolo AE 4

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131 [102 cont.]
101 are very close relatives of theirs. The garments of the women are
[291] analogous to those of the "Pen-ti-lolo," but less decorated.
● 585 Marriages always take place during the winter.
L
764 The women follow the funeral corteges weeping, in the manner of the Annamese weeping women. When the head of a family has been buried, his sons keep a fire burning on his grave for nine days.

The "La-ti" (1)

1. See note 1 under "Lao" on page 110.

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101 The "La-ti," most of whom are settled in the Chinese canton
131 of Tu-long, are represented in Tonkin by about one hundred families, in the sectors of Xin Man and of Man Mei. They are also called "La-chi"; they call themselves by the name of "A-Khu" (the men). Their classification in the "Thai" group is rather doubtful.

[103] CHAPTER III

THE "MAN" GROUP

[104] [Blank page in original text.]

[105] CHAPTER III

THE "MAN" GROUP

Y
101 The term "Man" in the Chinese language literally signifies "rude barbarians." It is the name given by the Chinese to all the populations of foreign race inhabiting the southern borders of the empire.

The Chinese also call the group "Yao," which we designate by the name "Man," but bearing in mind the fact that many of the neighboring groups (Thai, Annamese, Chinese of Upper Tonkin and

[179 cont.]

The head of the family exercises very great authority, to which
593 his children are completely amenable until the day when they establish new households.

[180] The customs relative to childbirth appear to present no
853 862 peculiarities other than the following:

Every three days the child is given a little chewed rice.

Nursing lasts only one year.

The "Lolo" sometimes adopt children, which families of their
597 tribe having numerous children either surrender or sell to them.

The adopted child takes the name of his new family and enjoys the same rights as the legitimate children.

The marriage request is made by two friends of the young man
584 who present themselves at the home of the young woman, carrying certain articles of food (fowl and rice).

A family council, made up of relatives of the young woman, examine and discuss the proposal. In case of refusal, the two intermediaries withdraw, carrying the articles of food. In case of acceptance, these articles of food are eaten on the spot.

The young man, advised of the favorable answer given his
583 proposal, returns with his two friends, carrying gifts, and settles with his future father-in-law the amount of the dowry, then the date
585 of the marriage. On the day agreed upon, the fiancée is conducted to the home of the young man, accompanied by her brothers and sisters, by two old women, and by the two intermediaries. When evening arrives, the marriage is celebrated by a great feast followed by dances. Six days later, the newlyweds spend two days in the home
591 of the young wife, then go and spend a night in the home of the husband. After this, the bride returns and resides in her parents' house, where she remains until the day that pregnancy appears certain. Then she comes to establish herself permanently in her husband's house.

We have already found this last custom among the "Tho" of the
[171] Si Kiang and among the "Nung." This agreement is not lacking in interest. It has not been possible for us to determine the epoch to which this custom goes back among the "Lolo" of Tonkin.

The young folks may marry against the wishes of their parents,
583 as we have already seen among the "Méo." The young man carries